

THE CHRISTIAN CENTURY

THE ROAD OF THE LOVING HEART.

Oh, what is the pathway white, with parapets of light,
Whose slender links go up, go up, and meet in heaven
high?

'Tis the Road of the Loving Heart from earth to sky.

Who made the beautiful road? It was the Son of God,
Of Mary, born in Bethlehem, He planned it first, and
then

Up the Road of the Loving Heart he led all men.

Was it not hard to build? Yes, all his years were filled
With labor, but he counted not the cost nor was afraid,
No Road of the Loving Heart is cheaply made.

The shining parapet in tireless love was set,
A deathless patience shaped the treads and made them
firm and even;

By the Road of the Loving Heart we climb to heaven.

May I follow this path of souls which leads to the
shining goals?

Yes, Christ has opened the way to all which his blessed
feet once trod,

And the Road of the Loving Heart he made is the Road
to God.

—SUSAN COOLIDGE.

CHICAGO

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EDITORIAL

Church Organization.

The impulses of formative years carry far into mature life. Early habits are not easily disowned. A new body of people, assembled for the advocacy of an important but neglected truth, usually react from the situation which brings them into being, and sometimes go a long way in an opposite direction.

The Disciples of Christ came into being as a distinct body of people for the purpose of giving testimony upon the theme of Christian unity. In the early stages of their experience they discovered that the human devices in current use in the churches were the most potent factor in preventing the union for which they labored. So they began the work of protest and removal. This was the origin of the plea for the restoration of apostolic Christianity.

One of the points in which the early church appeared to differ radically from the churches of that time was in the matter of church organization. The early churches were framed upon a free and simple plan as it seemed. Each was independent so far as its worship and work were concerned, yet they were held together in tender bonds of affection, co-operation and loyalty to the Head of the Church.

The fathers discovered that the departure from this ideal had been radical and disastrous. From being a free group of closely knit yet independent churches, the bodies of Christians with which they were acquainted had become ecclesiastical organizations, with such complex machinery that the end was often lost to sight in the machinery. Men were striving for offices in the church, as if it were a political body, and the grace of God was limited to forms and ministries. Against all this they set their faces, and with pen and voice pleaded for a return to simpler things.

They were not mistaken, nor was their word without effect. Indeed they had powerful allies in the spirit of democracy which was then beginning to awaken in the men of the western world, and in the disintegration which had already begun to manifest itself in the church machinery about them. The democratic movement has made itself felt in all the churches. Old and venerated fabrics are trembling with age and weakness, and changes are coming daily. The strongly centralized churches are fighting a life and death battle with the spirit of the age, which they mistakenly regard as hostile to religion, but which is really only hostile to ecclesiasticism. Protestantism and evangelicalism need waste no time fighting the organizing side of Romanism and establishment. These are having troubles of their own, and their foes are of their own households.

But just here arises the danger of too wide a swing of the pendulum in the direction of freedom and independency. The Disciples have not only gone to the limit of uncontrolled freedom in church organization, but some way beyond it. The churches of our brotherhood are not only independent of each other in all the affairs of administration, but they are actually only in part responsive to any sense of brotherhood, mutual responsibility or common welfare. Congregationalism among us has almost gone the length of chaos. The repudiation of authority verges upon anarchy.

A church may dismiss a minister or a member for such causes as should be regarded as final and unquestionable, and yet discover with astonishment and indignation that the minister or member has been taken into full membership and good standing in some sister church, and the name of order and discipline has been outraged thereby. A disgruntled minority in some church may foment a movement to oust the minister, failing in which they withdraw and form a new congregation, while all the other churches of the brotherhood in that city or district sit by with folded hands helpless to protest effectively against what is apparently a scandal and sin.

A church decides to move its location and without consulting the good of the entire cause, invades the very block or precinct of a sister church, and that not of some other body, but of our own

brotherhood. Yet no one is empowered to even give advice, and such if offered is likely to be resented and cast aside.

A good and holy work may be inaugurated in a community, either near or afar, and the churches for the most part unite in the effort. Yet some with equal blessing and responsibilities wait idly by and lift no hand to help. In all these cases we are accustomed to insist that the brotherhood is helpless, and that the principle of independence commits us to just such occasions of stumbling to the end of the day. But no one really believes it, and our brethren of other religious bodies of the congregational order behold with astonishment the looseness of our methods and the resulting ineffectiveness of much of our work.

The Disciples owe it to themselves, their past history and their present opportunities, to study the question of organization as it bears upon the success of our efforts in the days to come. We dare not become an anarchy of pious people. The churches should be more closely joined together, not by ecclesiastical bonds, but by closer fellowship and some better plans of co-operation. The churches of a city, county, or district ought to meet in council over the wisdom and desirability of planting new churches, and should determine the places where they should be started. They should counsel about the choice of ministers, as to whether they are worthy men and can work in harmony with those already in service in that field.

They should have a voice of warning that would be heard when any plan was proposed by a local church that threatened the welfare of all. They should be able to give such advice as would be heeded to a church that threatens by foolish conduct to bring reproach or ridicule upon the brotherhood.

It hardly need be added that such an idea of unified and orderly action leads naturally and inevitably to representative gatherings of the churches in district, state and national conventions composed of men and women who really speak for the churches from which they come, and whose decisions, while not authoritative in any compulsory sense, will at least be the voice of the churches fully, frankly and forcibly expressed. A century of history is sufficient time for a great people to have worn the garments and played with the toys of childhood. When the time comes for maturer plans and ampler methods wisdom suggests adjustment to the new age.

Far Less Liquor Is Sold.

The internal revenue reports on the production of whiskeys during the past few months tell a tale of a slump that is unparalleled in the history of the liquor interests of the country. Eighty per cent of the standard whiskeys produced in America comes from the three states of Kentucky, Pennsylvania and Maryland, consequently the comparative figures on whisky production in these three states show the general trend of conditions.

The decrease of whisky production in Kentucky from October 1, 1907, to March 1, 1908, was from 57 to 79 per cent. The decrease in Pennsylvania during the same time ranged from 7 to 37 per cent, while the decrease in Maryland was from 44 to 60 per cent.

Beer Falling Off Too.

For a long period of years the brewers, despite all the temperance agitation and the restrictive and prohibitory laws which have been put into effect, have "pointed with pride" to the record of the internal revenue commission, which has shown a constant increase in the consumption of fermented liquors. This increase, according to the official statistics, has averaged about 10 per cent a year and as long as such a growth could be maintained the brewers felt safe.

The turn of the tide, however, has come and the records in the internal revenue commissioner's office for 1908 bid fair to lose their value as brewery arguments. The slump in the production and sale of fermented liquors began with the closing of the year 1907 and has continued steadily until the March figures show that the average decrease in the amount of liquors brewed is about 7 per cent.—Illinois Issue.

Correspondence on the Religious Life

George A. Campbell.

The Church Atmosphere.

The Correspondent:—"I usually go late to church to avoid the confusion before the service starts. Should we not have a better church atmosphere?"

The church atmosphere is made by the thoughts, words and general attitude of the people. It ought to be such as to calm and to put in a worshipful mood every attendant. It ought to make glad every downcast soul. "I was glad when they said unto me let us go up into the house of the Lord."

The church atmosphere ought to be such as to suggest the comforting Spirit of our religion. "It was too painful for me until I went into the sanctuary of God." The church is erected to the praise of him who is altogether holy. No flippancy, no anger, no gossip, no impatient nervousness, no harsh words and no selfish contending should have place within the sanctuary. As the worshipper enters the building let him offer a prayer to the effect that he may have such thoughts and give forth such expressions as will help to create a sweet spiritual atmosphere, helpful to the praise of God, and strengthening to the heart of man. Those who lead in the various parts of the church work and worship should have no misunderstandings. The very walls can hear. Every nervous word chills the atmosphere. To have unkind or evil thoughts even, in the house of God, is to sin against all the worshippers. Let us all help at every service we attend, in whatsoever church we are, to create an atmosphere of health and not one of poison.

Be cheerful, loving, calm, thoughtful, attentive, hearty and reverent.

Letters That Help.

The Correspondent:—"Dear Bro. Campbell—I should like to have stayed after church this morning to tell you how I enjoyed your sermon, but I feel that your time belongs to the strangers and

perhaps you would accept a letter expressing my thanks and appreciation just as well.

"It was a very helpful sermon and I knew I was going to enjoy it when I heard your topic. It is my great desire to live more like Jesus every day. If we could have that love and forgiveness in our hearts that was in Christ's, what a different world this would be; if we could each one realize our individual responsibility to live such a life of love, then would we indeed be a help to one another.

"I think the old custom of the pastor praying for each family of his flock is certainly a kindly one, but I could not help thinking why not each member of his flock pray for their pastor; certainly he needs the prayers and sympathy, especially in this day and age of unrest and fault-finding. I fear I am very human and must confess I was glad it was my pastor preaching that sermon this morning.

"I trust we will have a large attendance next Sunday to hear you on Christian union."

The pastor always likes to know the real inner thought of the members. Why should we not open our hearts more to one another? Why should our relationships be marked by such reserve as to keep us from knowing each other? Our association should never be so familiar as to cease to be delicate, but it ought to be open, frank and graciously helpful. Encouragement does us all good. A good letter or a kind appreciative word makes the work lighter, and better, too.

The chief danger to a preacher's spiritual life is not egotism but discouragement. He is in danger of fainting. If he could have frequent supports such as the above letter gives, he would become a far better preacher and a greater force in the kingdom. The expressed appreciation of sermons ought to be far more customary on the part of intelligent church members.

Christian Union

Errett Gates.

Wm. Oeschger, minister of the church at Vincennes, Ind., has the following words of caution concerning "premature attempts at Formal Union" in the Christian Standard:

"It is the writer's prayer and most sincere desire that the Baptists and the Disciples may be united into one organic body. But it will take time. To hurry the time processes that are essential would be to commit an unpardonable blunder."

These are wise and timely words. There are no doubt local Baptist and Christian churches that are not ready for formal union; and there are those that are ready for formal union that ought not to unite because of the hostile attitude of either Baptists or Disciples who have it in their power to create discontent in the united church.

As a matter of theory and congregational usage among Baptists and Disciples, whatever local churches agree to do settles the matter; but as a matter of fact, there is more or less interference from the outside with the affairs of local churches in both bodies.

The greatest danger that confronts Baptist and Christian churches that have agreed to go together is the sectarian spirit that still lingers at large in both bodies. It is to be found not only among lay members, but in ministers, editors, and missionary workers. If this spirit can get to work in time it is able to stir up fears and jealousies between two churches which left alone would have consummated a happy union.

This is how the sectarian spirit is able to do its nefarious work after a union has taken place. Some influential person in either body, fearing that his denomination has lost a point, or genuinely convinced that union between Baptists and Disciples is unadvisable in any event, writes to a leader of the united church and points out the mistake that has been made in making minor concessions, dwells upon it as a "selling out to the other side," or as "a walk-away," and thus arouses jealousy and suspicion. This local leader breathes his suspicion to his friends, and thus a party is formed and a rift made in the united body. This party is there on the lookout for partiality in the minister and has no difficulty in discovering it. "Opposition to him is able at last to force him out; and when the time comes for the election of a new minister the lines are sharply drawn—the

Baptists demand a Baptist, the Disciples will have no one but a Disciple. Thus conditions have ripened for division. Thus returns to the united body the sectarian spirit that had been cast out, because it still exists in the form of legion, and is fed and fattened, partly by ignorance and partly by commercialism, in both bodies.

Churches that pioneer the way in this movement for a union between Baptists and Disciples will have to reckon with this sectarian spirit, with all of its disheartening and chilling indifference which often deepens into opposition. All pioneering involves privation, pain and sacrifice. But there is no progress without it. Some one must be the first on new ground. The first man in a new country opens the way for the second; and the second for the third. One or two always lead the way in exploring the wilderness of a new world; they battle with the wild beasts and savage men, and the hostility of untamed nature. No one is ready to go with them, and no one is ready to receive them in the wilds to which they go. Some wish them well, but predict early failure and return. The pioneer is always prematurely on the ground; and birds, beasts, and creeping things let him know it. He disturbs their habits and habitations.

So in pioneering the movement for Christian union; there are plenty of sectarians who have their ideas and plans disturbed, they are bound by their nature to make the pioneers of a new order realize that they have come prematurely. If the pioneer should wait until all his friends and neighbors and the members of his community were ready to make a break for the new world; or if he should wait until all his wild neighbors in the new country were ready for him, he would never go. In such an undertaking it is vain to look for unanimity on the part of all interested persons. In this as in some other things, "the way to resume is to resume."

Dr. Newman Smyth has an article in the Outlook of June 20, on "How to resume church unity," in which he says: "The way to resume church unity is to resume it, as after the Civil War it was said in regard to specie payment, The way to resume is to resume. A date was fixed by Congress for resumption; it was time for it, and it was done. Is not now the practical question before all

Christian communions simply this: How shall we prepare to resume our lost church unity? There is indeed, no voice of authority from above to appoint for us a date when the churches shall be one, but by the inward authority of his spirit in the heart of Christianity, is not the Master's word spoken to us, Ye are my friends if ye do this thing which I have commanded you? The only question of obedience left us is, How shall we do it?"

There will always be dangers and risks in the way of doing one's duty, and to many people the presence of danger is sufficient reason

for refusing to treat it as a duty. There are dangers attending the reunion of Baptists and Disciples—the danger that one or the other body, or both, shall lose its name; that there shall be coöperation in the saving of the world among those who hold different theological ideas; that there shall be loss of subscribers to some intensely denominational newspapers; that there shall be less talk about great denominational leaders and more talk about Christ; that there shall be less emphasis upon doctrines that divide and more upon service that unites. If these are the dangers, then, Blessed be danger.

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER VI.

Laddie.

As the spring grew into summer Laddie still lay on his cot in the living-room of the Kirklin home. The house was a typical miner's cottage, with four rooms—a kitchen which answered for dining-room as well, a living-room and two bed-rooms.

The room where Laddie lay was almost destitute of furniture—a coal stove that remained standing through the summer for want of any place to store it, a little center-table on which was a worn Bible, one of the few things to which Maidie had clung through all their poverty, and Laddie's cot, were all. There were two pictures on the wall, one "The Christ Child," the other "The Good Shepherd." These had been given to Jean and Laddie by the Sunday-school teacher. On a shelf draped with tissue paper was a little lamp with a green shade that Jean had given to Laddie last Christmas. Jean had seen it in one of the stores long before Christmas and had made up his mind to get it for Laddie so that he would not be lonesome through the long nights with the little lamp for company.

The pay day before Christmas Jean hoped to receive money instead of a credit slip, and when the time came his feet fairly flew over the ground to the office. He planned to stop at the store on his way home and get the lamp for he was afraid they would all be gone before Tuesday, and Tuesday night was Christmas eve. But alas, poor Jean had only a "bob-tail" check to carry home in place of the little lamp, and he laid his head in his mother's lap and cried out the bitterness of his disappointment. Her heart ached too, for she knew how few pleasures of that kind her children had; but she tried to cheer him up and told him that maybe they could find something for Laddie at the company's store.

Jean's great love for music had secured him a place as organ boy at Grace Church. Nothing gave him more pleasure than to stand by the side of the great organ and hear its melodies, and he said over and over again in his mind that when he got to be a man he would learn to play the organ. On Sunday Mr. Harper, the organist, told Jean to call at his office the next evening. Jean did so, and when Mr. Harper gave him a bright silver dollar he could scarcely wait to thank him before he hastened to the store and bought the little lamp. Laddie's delight at the gift knew no bounds, and he was always glad when the evening came, for his "mither" would come and light his lamp.

There was one other article in the room on which Laddie's eyes rested very often, and that was a little Wedgwood vase that had been the gift of Mrs. Hathaway and which she always kept filled with flowers.

Laddie was wasted almost to a skeleton, but did not suffer much except when a paroxysm of coughing came on. Mrs. Hathaway had brought over some of Evelyn's little white nightgowns for him, and the small white face with its great brown eyes, and the wavy hair which he pushed back so many times a day with his little wasted hand, made a picture that lived for years in the memories of those who knew him.

On Friday morning before Jean went to work Laddie called him to his side and said, "Jean, I won't go to the breaker with you no more."

"Wky, Laddie, you will soon be well again and go to work like other boys," said Jean.

"No, Jean, I'm going away. Mrs. Hathaway says when I get over there I can play in the green fields all day and gather God's flowers."

Maidie, who overheard this, thought: "Poor little man! He has never had a chance to play or gather any of life's flowers."

"Jean, I want you to give my little lamp to Lottie. I know she gets lonesome in the long nights, and the lamp will keep her company just like it has me. Oh, Jean, I wish you was going too, for I can't bear to think of you sitting in the breaker every day."

Jean shyly kissed Laddie and crept away; he could not yet realize that his brother must die, but Laddie's words sent a great terror

into his heart, and he could scarcely bear to leave him and go to his work.

Just after noon Doctor Jones called and found Laddie weaker and with failing pulse. Maidie looked into the doctor's face with a questioning appeal. The doctor knew her strong, brave heart; he had found many such among the miners' wives; so he called her into the other room and gave her some absent-minded directions about the medicine, until he could gain courage to tell her that she could have Laddie with her only a few more hours. When he told her, Maidie clasped her hands tightly; her lips moved inaudibly as if in prayer, then she turned without a word and went to Laddie's side.

Doctor Jones sent Penny to the mines for Mr. Kirklin and Jean, then went to the parsonage and told Mrs. Hathaway to go over to the Kirklin's, for they needed her.

The last rays of the sun shone through the windows of the little cottage and fell across Laddie's cot; the hush of death was in the room, for all felt that the angels were near. Laddie was apparently sleeping with a smile on his face.

"Mither?" and the large eyes opened and searched for the loveliest face he had ever known.

"Yes, Laddie, mither is here."

"Are the blue hills over there?"

"Yes, bairnie."

"And do the lambs play on the hills?" and after a moment, "Will the Good Shepherd carry me all the way? I am so tired." Then, looking towards Mrs. Hathaway, he said so faintly he could scarcely be heard, "Sing—'The Palace o' the King.'" So they sat in the deepening twilight and the sweet voice of the pastor's wife, that had accompanied many to the gates of heaven, sang the old Scotch song:

"Nae nicht shall be in heaven, an' nae desolatin' sea,
And nae tyrant hoofs shall trample i' the city o' the free;
There's an everlasting daylight, an' a never-fadin' spring,
Where the Lamb is a' the glory i' the palace o' the King.
We see oor friends await us ower yonner at his gate;
Then let a' be ready, for ye ken it's gettin' late;
Let oor lamps be brightly burnin'; let us raise oor voice and sing,
For sune we'll meet to päirt nae mair, i' the palace of the King."

While Mrs. Hathaway sang the last verse Laddie raised his eyes with a far-off look and smiled, and at its close she crossed the little hands and turned to comfort the broken-hearted family.

In the silence of the night Maidie crept to Jean's bedside with the little green lamp in her hand. She looked long at the worn, tired face of her only remaining son as he slept the heavy sleep of exhaustion, then knelt beside him and asked God to spare her this one and to take him out of the coal shadow.

The news spread rapidly. The miners had all known and loved Laddie, and before the whistle blew next morning the Kirklin's were made to feel that they were not forgotten in their sorrow.

Carl Schraft hobbled in on his crutches and brought a bunch of pink geraniums that he had tended in his window for many weeks.

Carl had been a breaker boy, but the cramped position in the breaker and exposure to the cold had resulted in rheumatism which had crippled him for life. His white face was deeply lined by long hours of suffering, but his smile was tender and kindly as he gave Mrs. Kirklin the flowers and told her in his broken English that he was sorry.

Old Mrs. Flanagan came over and volubly expressed her sympathy. "It's no flowers I'm havin' for the funeral at all, at all, Mis' Kirklin, but it's me heart that's breakin' for ye, an' I brö't you this pie thinkin' it would be just as good and comfortin' as a bocay." And Mrs. Flanagan produced from the folds of her plaid shawl a flaky pie on a large yellow plate.

A little later Jean was sitting on the back door-step when he heard some stealthy steps coming up behind the board fence at the back of the lot.

"Hi there, Jean," and Jean saw a large white-rimmed eye peering

through a knothole, and he knew the eye and voice belonged to Penny.

"Here's a bocay for de fun'ral."

And over the fence popped a big bouquet of flowers and fell beside Jean as a sound of scurrying feet down the alley told him that the donor was gone. He picked up the flowers and tenderly rearranged them. They were white and red phlox interspersed with yellow dahlias, but the odd combination of colors made no impression upon Jean, neither did he see anything peculiar in the manner in which the gift was made: he only felt that Penny had thought of them in their trouble and had done his best to show his sympathy. The stems of the flowers were wrapped in tinfoil that had once been around a package of tobacco, and on a card soiled by finger-prints was written with painful precision, "This is for Laddie, from his true friend, William Penn Crosset."

Evelyn's gift was a bunch of fair, white lilies which Mrs. Kirklin laid beside the face of her dead boy.

After Laddie died Maiddie determined to take Jean out of the breaker and send him to the day school. In order to do this she went to work in the mills again, for Hugh's income was not large enough to meet expenses. Jean protested against his mother working in the mills, but she had her way and at last he began school and worked hard at his lessons in the schoolroom all day, then at home far into the night, until Maiddie often had to send him to bed.

Long years of hardship had broken down Maiddie's health and she soon found that she could not stand the long hours of work in the mills and was finally compelled to give it up. This forced Jean to leave school. With an aching heart she saw him start off to the breaker again with his dinner pail. As she stood in the door and watched him down the street her last hope of giving him the chance for an education for which he so longed vanished, and her brave heart came nearer rebellion than it ever had before.

(To be Continued.)

Church Conditions and Forces in Pittsburgh.

W. A. STANTON.

By Way of Explanation.

To understand Pittsburgh a few things should be said about Pennsylvania. Divide it into three parallel parts running north and south. In the eastern part settled the Quakers and Swedes, in the central the Germans, in the western the Scotch-Irish. Variegated this with a migration from Connecticut into its northeastern corner. Let the population from New York State filtrate the two northern tiers of Pennsylvania counties and make them much like the Empire State. Then know that the southern row of counties was permeated by migration from Virginia and Maryland.

The result was a heterogeneous population, combining phases of all the above classes. Their characteristics prevail unto this day. It is true that they have been toned down, and blended somewhat until the distinctions are not so sharp as they were a century ago, but they still survive.

Pittsburgh is the metropolis of the Scotch-Irish district. From the mountains to Ohio, from West Virginia northward for a hundred miles, conditions are what the Scotch-Irish have made them. The next strongest element to be taken into account is the influence of the Germans who were our nearest neighbors eastward. If one knows the "Pennsylvania Dutch" one knows what that signifies. Coming down to the last score of years there has been a marked incoming of Americans from New England and New York State, and of foreigners from southern and eastern Europe. These two distinct classes of peoples to a degree neutralize each the other's influence and also present a new foreground behind which is still seen the old Scotch-Irish-Teutonic background.

It is important to take the above facts into account in any study of Pittsburgh. Its original population laid the foundations for its great industrialism. Its giants in industry, finance and commerce are still men who were born, or whose parents were born, in Scotland, Ireland, Wales or Germany. Note the family names: Carnegie, Thompson, Jones, Laughlin, Schwab, Corey, Brashear, Frick, Thaw, Guffey, Peacock, Vandergrift, Kuhn, Horne, and Macs without number. To any student of names this list tells an important story. Two or three generations hence it may give way to one with terminals such as "ski" and "vitch." It has already done so on the sign-boards of the smaller shops and in increasing numbers. The Italian names are also becoming more and more numerous in some important commercial circles. Such is the trend.

All these things have an important bearing on our understanding of the social and religious conditions in Pittsburgh. A bare relation of such facts renders unnecessary the statement of a great many details that every student of municipal life will immediately perceive.

One other thing must be explained. Hereafter what is said by way of contrast will include a period of about twenty years. My personal knowledge covers that time and in an old city (160 years is old in our town) the changes in five or ten years are not clearly marked. But twenty years ago we were two cities, Pittsburgh and

Allegheny, with populations of 238,617 and 105,287; a total of 343,904. Now we are one city with a population of 520,322 in 1906 and at a conservative estimate with at least 600,000 today. Pittsburgh is easily the fifth city in the United States at present. For the sake of comparisons and contrasts I shall include both cities in all figures and statements of things a score of years ago, as well as of today when they actually are one municipality.

The Trend of Religious Life.

To some degree this may be inferred from what has been said already. The Scotch-Irish are religious and their religion is of the Presbyterian type in theology and ecclesiasticism. They are conservative, cautious, shrewd, economical but generous, affectionate but reserved, reverent and devout. The religious foundations of Pittsburgh were laid along such lines. In spite of a century and a half, and of our present industrialism, it has not departed from its early traditions. The trend is away from them but the traditions still hold.

Probably in no city of its size in the United States, is the Lord's Day better observed, but the observance is obviously deteriorating. We are free, however, on that day from professional baseball, open places of amusement, manifest commercialism and the open saloon. Comparatively speaking there is little saloon business done on Sunday even on the quiet. Our great iron and steel mills and our morning newspapers are our worst Sunday offenders. Apart from them and in contrast with such cities as Cincinnati, St. Louis and Chicago we are almost Puritanic on Sunday. In contrast with New Orleans and San Francisco we are positively angelic.

When once aroused, public sentiment stands for righteousness to a surprising degree. We are not to be judged as a whole by a few degenerate scions and "heelers" of wealth, nor by an occasional scandal in divorce courts. Such affairs are "news" and advertise the city around the world until false ideas prevail as to our whole population. Unfortunately goodness is not "news" in yellow journalism. Prostitution is here, but it does not flaunt itself before the public and is fairly well restricted to certain down-town localities. Gambling has a hard time with the present administration and "graft" does not begin to flourish in municipal affairs as it did ten years ago. Some trials and convictions have made a deep impression upon the professional politicians with the "open hand." In the matter of lodging and tenement houses, baths, laborers' houses, public playgrounds, parks, cleaner streets, street solicitation by prostitutes, and the scientific organization of public and private charities the trend is all decidedly upward. These may not be things strictly in the sphere of religious life but they have so much to do with it and it is so rooted in them that they must be taken into account.

But there is a struggle going on. As a Scotch-Irish Presbyterian city Pittsburgh's traditions are Calvinistic and it has been said that Calvinism makes for individualism. As America's greatest manufacturing city Pittsburgh today is dominated by the spirit of industrialism and that makes for collectivism. We are in the midst of the strife between these two, the individualism of our past Calvinism and the collectivism of our present industrialism.

Twenty years ago Grant Hill rose above the business district of our city. On and above Grant Hill rose Richardson's magnificent court house and far above its roof rose its splendid campanile, as high as the monument on Bunker Hill, and as fine in its lines, silhouetted against the sky, as the campanile of Venice. Across the street were the two lofty and delicate Gothic towers of the Roman Catholic cathedral, across another street was the spire of Saint Peter's Parish Episcopal Church, around two corners in opposite directions were two other churches. All these made a noble group that stood for justice and religion. Now the churches are all gone, one bought by the county, three bought by one millionaire, and where Saint Peter's stood the purchaser has built a pile some twenty-two stories high. Its highest floor overtops the campanile. It stands between the commerce and industrialism of the city and its law and religion. It is a microcosm of its collectivism. The churches are not destroyed, they have moved farther out, but in a two-fold sense they are not so close to business as once they were. Law and justice are still there but the sky-scraper is higher than their home. The picture is a parable. He who runs may read and know the trend.

Churches and Charities.

Twenty years ago we had 272 church organizations, only eight of which were without meeting-houses. Now there are 436 organizations and a remarkably large number of beautiful and expensive edifices have been built by both old and new churches. I recall that in 1904 there were thirty-four dedications of buildings that collectively cost more than \$1,000,000. I can count at least ten large, downtown churches that have sold their properties for great sums of money and have rebuilt in residence parts of the city. The Roman Catholic churches have increased from thirty-eight to sixty, the Protestant churches from 185 to 376.

I have had considerable to say about the Presbyterians because this is the strongest Presbyterian city in our country. The United States census of 1890 proves that. They now have 133 churches, in 1888 they had sixty-one. These figures include Regular, United and Reformed Presbyterians. The first have fifty-one, the second

thirty-two, and the third five churches. Only the Reformed Presbyterians are losing ground. During the twenty years one of their organizations merged with a regular Presbyterian church, taking the name of the latter. But their young people are quite apt to forsake the faith and practices of the Covenanters and become "U. P.'s" or just plain "P's." Each of these Presbyterian denominations has a theological seminary here and unitedly they control the Pennsylvania College for Women. As a matter of fact (though not officially) they also control the Western University of Pennsylvania which has just purchased a new campus of about forty acres in the finest residence section of the city and is preparing to spend millions in a magnificent array of buildings. Next to Presbyterians the Methodists are most numerous; including four shades of denominationalism they have grown from forty-one to seventy churches and some of these are very strong. The Lutherans have done well; they had an early start and now number forty-two churches, an increase of twenty-four.

Episcopalians do not have so many churches as some of the other denominations (increase from fourteen to twenty) but five or six of them have large memberships, impressive edifices and parish buildings with more or less endowment, and considerable wealth. One such church (Calvary) has just entered its splendid new plant, built and furnished at a cost of about \$550,000; it does a large institutional work in some eighteen or twenty departments and is a blessing in the East End of the city.

Baptists are among the large gainers, having gone from fifteen to thirty-eight churches, from church property worth \$236,600 to present property valued at about \$1,250,000. Their total income in all their churches in 1888 was \$47,580.26; last year it was about \$75,000 at a conservative estimate.

The Disciples have increased their churches from four to eleven; the Reformed Church from four to seven, and the Unitarians now have two churches where in 1888 they had none. This last named fact emphasizes an earlier statement as to the incoming of New Englanders as a recent thing. This is also observed in the existence of only five Congregational churches and but two of these are homes of New England Congregationalism. The others are Welsh and this people is a force to be reckoned with here. They have many churches of their own and are to be found in all of our English speaking churches. Christian Science is represented by two organizations, one of which has a good building.

Here is a point of importance. In addition to all this growth within the city limits there is a large and constant growth of both old and new suburban towns. The enlargement of churches already in them, or the organization of new churches is constantly observable. From our city churches there is a constant drain to such suburbs and their churches. As the city church is said to feed upon the country church, so does the suburban church feed upon the city church.

Churches, however, are not the only sources of religious life, influence and activity in this twentieth century. Other organizations must be reckoned with. I am not counting our public institutions and charities but I take into account private ones, especially those that are founded and controlled by the churches. We have six Christian associations for young men and four for young women. The W. C. T. U. has seven organizations; there is an energetic Anti-Saloon League; there are a tract and two Bible societies; there are sixty-two free kindergartens with an enrolment of about 4,000 little folks; there is a splendid system of summer playgrounds under the superintendency of a Baptist woman who once lived in Chicago; there is a milk and ice association that saves the babies and invalids among the poor, both winter and summer; there is a society for the improvement of the poor, and a hospital association, both of which depend largely upon the churches for their support. Ignoring the municipal and state hospitals and institutions, I find 110 hospitals, homes, asylums, nurseries and dispensaries identified with our churches. Places where the churches show their faith by their works.

Add to all these the Salvation Army and the Volunteers of America with their several barracks, the various rescue missions and the splendid Kingsley Settlement House, the summer evangelistic work done in tents on city lots and around the music pavilions of our city parks; add the street preaching of which there is not a little; finally, add the many minor agencies that I have overlooked but that God knows about.

It makes a glorious total and all makes for righteousness. Of course many of these things were here twenty years ago but one would be surprised to know how many were not; some of them not at all, others in much smaller numbers and activities. That number 110, a few lines above, would have been cut down to less than half; there were no free kindergartens until 1893; no summer playgrounds ten years ago; no Kingsley House, no milk and ice association, no Anti-Saloon League, no rescue missions, no preaching in the parks nor in tents, no mission work among Chinese, Italians, Slavonic peoples, Jews, Greeks nor Persians until the last fifteen or eighteen years. Undoubtedly all this is true of some other cities. I know it is true of Pittsburgh.

Church Cooperation.

The Federation of Churches was once officially represented by an organization in Pittsburgh. It never did much and eventually died of inanition. Possibly the fact that the secretary lived in Philadel-

phia and came to us only once a month and but for a few days explains some things. There was no opposition to the federation, neither was there enthusiasm. Practically we have federated churches, however, and they get together whenever it is necessary. The ministers of the larger denominations have their regular Monday conferences; quarterly they all come together in a union conference that is large. The County Christian Endeavor Union is a live working body; the County Sabbath-school Association has the reputation of being (and statistics proving it) the best organized and most efficient of any county association in the world. The women of all the evangelical denominations have a union missionary society and the superintendents of the Sunday-schools have a large, prosperous and helpful superintendents' union. No American city could have given a warmer welcome and more practical demonstration of sympathetic cooperation irrespective of denominationalism, than were given here to the great March convention of the Young People's International Missionary Movement. Our experience has taught us that the most direct road to cooperation and unity among the churches is in cooperative Bible-school and missionary efforts and in the Christian development of the young people.

I am sure that I have occupied the pulpits of every well known denomination in our city, except the Roman and Greek Catholic churches, and probably a few small bodies represented by only one or two congregations. At least three times I have preached in prominent Protestant Episcopal churches. One of the most congenial clubs I have ever known is at present composed of five Baptists, three Episcopalians, a Congregationalist, four Methodist Episcopalians, two Presbyterians, one Reformed Presbyterian, one Reformed churchman, and three vacancies, the filling of which will depend upon no denominational conditions.

Our Foreign Population.

We have the "foreign problem" and we are not shutting our eyes to it. It is probable that only New York and Chicago contain a larger number of foreigners than Pittsburgh. This is not the place to discuss them and there is only space to say that they are to be found in all parts of our city, in almost all vocations, and that more and more they are changing former conditions. They have great churches, societies, clubs, political and secret organizations, newspapers in their languages, and in some instances they have so monopolized sections of the city as to quite de-Americanize them. The Presbyterians, Baptists, Reformed Church and Methodist Episcopal Church are leaders in work among them, especially among the recent comers from southern and eastern Europe. As a sample: Baptists alone are working among the following nationalities—Hungarians, Croatians, Roumanians, Italians, Swedes, Slovaks and Germans. We have had the privilege of organizing the first Hungarian and the first Slovak Baptist churches in America and of giving to both excellent meeting-houses. Several other denominations are strenuously striving to Americanize and Christianize these multitudes who constitute the "new invasion."

There is cooperation in a part of this work, in its educational and patriotic phases, by several civic and social clubs and by the Sons and Daughters of the American Revolution. The Italians and Slavs add a great problem to those interested in our housing conditions; we had our slums, tenement houses and sweat-shops before they bore down upon us in such multitudes, but not as we have them now. Pittsburgh's typical tenement house is not tall, as it is in New York, but it is packed; it opens on to a vile court or dirty alley; it is unventilated and unsanitary from top to bottom and under the bottom.

What can Christianity do for a man who is one of twenty-four who sleeps in a room twelve by fourteen feet, having in it six beds occupied by twelve during the day and twelve others during the night, its only ventilation being the door and a little window opening into a dirty court? There is a problem.

What can Christianity do for the man who lives in his mansion on the avenue, who owns that tenement house and who neither knows nor cares how his tenants live, so that his agent receives the rent. That is another problem. Pittsburgh has them both.

Finally.

Are we working any great social regeneration? Taking the city as a whole, I confess that indifferentism prevails and religious and social work is done with strain and stress by a minority. In certain sections there are delightful exceptions. Absorbing commercialism, industrialism and pleasure-seeking diminish the workers and make work harder. The ethical and social implications of the gospel of Jesus Christ are not recognized by all who preach and hear that gospel. There never were so many good people in Pittsburgh as now, neither were there ever so many bad people. There never were so many agencies that make for righteousness, neither were there so many that make for evil.

In spots, much success attends individual and organized efforts for moral, social and spiritual betterment, but we have become a city in which things do not easily and naturally tend that way. It is an old saying that "God made the country, man makes the town;" but it is said again, "God showed man how to make the city." Possibly! But man has not always followed his teacher's instructions. He has not in Pittsburgh.

TEACHER TRAINING COURSE

Herbert L. Willett.

Lesson X. The Prophetic Messages Continued.

Jeremiah seems to have had a longer prophetic career than any other of the spiritual leaders of Israel. He began his work in the earlier part of the reign of Josiah and continued to proclaim his message of warning and rebuke through the declining years of the kingdom of Judah until Jerusalem was destroyed by Nebuchadnezzar in 586 B. C. Even then he did not cease to admonish his countrymen, but held to his task among the panic-stricken refugees who had fled to Egypt to escape the power of the Babylonian conqueror. His ministry lay in the great days of Josiah's reforms, based on the discovery of Deuteronomy in the temple; it continued through the indifferent or hostile reigns of Jehonhaz, Jehoiakim, Jehoiachin, and Zedekiah, and closed about 577 B. C. in the dark days of the exile. Jeremiah is often called the Martyr Prophet, because he was the victim of almost continuous persecution from the court party who were opposed to his preaching. He insisted that Jerusalem must fall as the penalty of her sins, but that there should be a revival of the nation's life after seventy years. The "New Covenant" should be made with God's people, and the future be bright with the divine presence.

Ezekiel was a young priest who was carried away from Jerusalem to Babylon in the year 597 B. C. ten years before the city fell. He lived during his exile life in a town called Tell-Abib on the Chebar river, probably one of the irrigating canals of the region. Here for twenty-five years (592-567 B. C.) he was the shepherd of the exiles, reproving them for the sins which had brought on their troubles, insisting that Jerusalem must be destroyed and the nation scattered to atone for the past, and then holding before the minds of the community the hope of return and restoration. The last ten chapters of his prophecy are a picture of the rebuilt Jerusalem and its sanctuary.

The city of Jerusalem was taken and dismantled by the Babylonians in 586 B. C. Soon afterward the little prophetic book of Obadiah was written. Its message was one of vengeance upon the Edomites, the people of the region south of the Dead Sea, who had always been the hated enemies of Judah, and made wild demonstrations of joy when the city fell. The prophet insists that the day of retribution shall come for Edom when Jehovah avenges and delivers his people. The date of the book was probably about 575 B. C.

The exile was the period during which the Hebrews who were carried away from Judah by Nebuchadnezzar of Babylon were held in the lands of the east. During a portion of that time Jeremiah was still living, but his work lay at first in Judah and later in Egypt. Ezekiel worked in Babylonia, but his ministry came to an end before the formal period of the exile was half completed. In the closing years of that period a new voice was heard among the communities of exiles in Babylonia. The messages of this unknown prophet are contained in the closing chapters of the Book of Isaiah, beginning with chapter 40. Isaiah of Jerusalem had been dead nearly a century and a half when these words were circulated among the people in exile. The purpose of these messages of what is sometimes called "The Second Isaiah" or "The Evangelical Prophet" was to assure the scattered Hebrews that they should have the opportunity to return to Palestine and rebuild Jerusalem; that it was their duty to undertake this task; that Jehovah their God was far greater than the gods of Babylon, in whom they were often tempted to trust; that Cyrus the Persian would overthrow Babylon and set them free; and that the Servant of God, whom the prophet describes successively as the nation, the righteous remnant and the Messiah, is to succeed in his work for Israel and the world. In these chapters, especially chapter 53, prophecy reaches its highest level.

When Cyrus conquered Babylon in 538 B. C. he issued a decree permitting the captive nations held in the empire to return to their homes. A few of the Hebrews, inspired by prophetic words to undertake the difficult enterprise, made the journey to Palestine and began the work of restoration. Meantime some of the people who had been left in Judah, roused by their leaders, took up the task of rebuilding the temple. Among these leaders were Haggai and Zechariah, two prophets whose messages have been preserved in the books which bear their names. Their addresses were delivered to the people of Jerusalem between the months of September, 520 B. C., and January, 519 B. C. The result of their preaching was to arouse the people to an earnest effort which issued in the completion of the second temple, 516 B. C. It appears that only the first eight chapters of Zechariah belong to this prophet. The remainder of the book deals with other events and a later time.

The little book called "Malachi," which may be the name of its author or may be taken from the text of 3:1 ("my messenger") to serve as a title, probably dates from the period just before the reforms of Nehemiah and Ezra, 445-397 B. C. The prophet charges the people with failure to bring to the temple suitable offerings, and insists that this is the cause of poor crops and general depression. If they do not amend their ways God will send his Messenger to punish and reform them. The promise of this forerunner of the "day of the Lord," this Elijah who is to come, closes the canon of the prophecies as the Jesus arraigned them.

It is apparent, however, that Malachi is not the latest prophetic book of the Old Testament. The Book of Joel falls somewhere in the late Persian period. The date is indefinite, but the occasion is evident. A locust plague has devastated the land. The prophet calls for a solemn fast. Yet he sees that a greater danger is ahead, the great Day of Jehovah. As the result of national humiliation better days are to come, and the Spirit of God is to be poured out upon all the members of the holy nation.

The Book of Jonah is perhaps the last prophetic voice of the Old Testament, and certainly one of the most beautiful. In it the narrow nationalism which held the Jew superior to all others, was rebuked under the form of a parable of prophetic ministry attached to the name of a prophet of the distant past. Jonah was sent to preach a message of repentance to the hated city of Nineveh. He refused to go, and fled in the opposite direction to escape the hateful task. By an experience which may have been intended to represent Israel's strange fate when swallowed up by Babylon, only to be cast forth for a new chance, the prophet is once more set upon the path of duty. To his astonishment and disgust the wicked city repents, and seems about to be saved. He still hopes, however, that it may perish, and while waiting to see its end is taught the great lesson of the love and pity of God, which is not limited to Israel, but extends to all the world. No close of prophecy could be more majestic and inspiring than this.

Literature.—Introductions of Driver, McFadyen, and Bennett and Adeney upon the books named. Also articles on the same books in Hastings Dictionary of the Bible, or any similar work. See also the various volumes of the Cambridge Bible for Schools and Colleges, the Expositor's Bible, and the International Critical Commentary. Also the two volumes of "Messages of the Prophets," by Sanders and Kent.

The Orchard.

The wood is filled with eager calls
And restless twitterings;
Swift feet sweep through its mossy glades,
And crowds of rustling wings,
Till night with trail of sleepy stars
Is led in softly through the bars.

The field, though fair with flowers and sweet
With every wind that blows,
Too glaring is for tired eyes,
With all its gold and rose,
Its brooks that slip like silver chains
Along its daisy-bordered lanes.

Dreams spoil within the garden dim,
Hedged in by hollyhocks;
The highway with its din runs by;
The swallows come in flocks
To twitter on the high brick wall,
While o'er the gate the gossips call.

But in the orchard dim and cool
Is found both balm and rest;
The brown thrush on the pear-bough sings
The peace within his breast
When May days hang their soft pink wreaths,
Or summer through the tall grass breathes.

Here is the freshness of the prime,
Its bowers untouched by blight;
Dews that the noon heat does not drink
Upon its leaves lie light;
Only a far-off reaper's song
And bird notes break the silence long.

—Susan Hartley Swett.

THE SUNDAY SCHOOL LESSON*

Herbert L. Willett.

The Fruits of Jealousy*.

It would seem natural that King Saul, having found so valiant and successful a soldier in David should have counted himself most happy in possessing him. But it was not long before jealousy began its deadly work in his heart. And what can stand before jealousy? The singer of Canticles cries that "jealousy is as cruel as the grave." It knows not how to spare in its desolating sweep. It rises most fiercely against those who have been held in the closest friendship and the tenderest love. It blots out compassion and the memory of all benefits. It rushes on wounding and destroying wherever it goes. Its steps take hold upon death.

Omitted Details.

It seems very strange that the admiration which Saul felt for David at the moment when he returned from the overthrow of the Philistine giant should so quickly cool and turn to hatred. At first glance it looks as if Saul attempted David's life on the very day after victory was gained. But it must be recalled that much is passed over without notice in the record of these events, and only a part of the history is given. Also it becomes apparent upon closer study of the accounts that two narratives of the introduction of David to the court of Saul are woven together in our text. Verses 6-9, 12-16 are taken from the early Judean account of David's career. Verses 10-11 are from a later record. But the union of the two in the manner it occurs brings the assault upon the young armor-bearer too soon after the first act of heroism he had achieved to seem convincing. The recognition of the two sources removes the difficulty.

The welcome extended to the victorious army on its return to the north after the fight on the southern slopes of Judah was the natural and spontaneous expression of popular enthusiasm. The women, who had waited at home for news of the fate of the husbands, brothers and sons, were delighted to celebrate the victory. The two most joyful occasions of an oriental people are spoil, and the merry-making at the harvest time. The women had celebrated the successful crossing of the Red Sea at the time of the exodus from Egypt (Ex. 15:1). The daughter of Jephthah had come forth to greet her father returning from the destruction of Ammon (Jud. 11:34). Deborah and her women sang the song of triumph over Sisera (Jud. 5). So when Saul marched home with the spoil of the Philistines, the women came forth all along the way with their tamborines celebrating with wild joy the success of the hour.

The proverb which they sang, and which became a well-known song of the age (1 Sam. 21:11), would appear to have come from a later part of David's career, when he had taken a larger part in the campaigns of the country. As far as our narrative informs us, he had only performed the one exploit, which would hardly justify the allusions to "ten thousands." But in the rapid movement of our record, which only touches the most essential points, it is possible that the events of years have been compressed into these few lines, and that the song which roused the sleeping anger of the king was the product of later days.

There can be no doubt that the day came, and all too quickly, when the king feared the growing popularity of his young servant. Everywhere David was loved. He conducted himself with discretion, and his handsome appearance and bravery made him a favorite with all alike. The king, thinking to relieve himself of the presence of this too popular soldier, sent him out on dangerous missions, from which David returned victorious and with increased prestige. The people began to talk of him with admiration. His name was upon all lips. Songs composed by the firesides or in the camps of Israel coupled his name with that of the king, and even gave to him superior glory.

This was wormwood and gall to the mind of the king. In earlier days he had been the idol of the nation. They had followed their chief, head and shoulders above them all with admiration and enthusiasm. They had not forgotten that sentiment yet. But a new hero had arisen, and in the rush of their appreciation they forgot how sensitive a leader can be when he sees his reputation in danger. But jealousy burned on in the heart of Saul, and at last found vent in an open attack upon David.

The verses (10-11), which are inserted from the other narrative, probably belong to the last part of David's life at court. The two

notices of such an attack upon him, the one here and the other at 19:9, are probably duplicate accounts of the same event. It is hardly likely that David would have remained with Saul a moment after such an unwarranted act. Be that as it may, the scene is dramatic to the extreme. The king, mad with an insane jealousy, is raving in his house. The word "prophesied" means just that. It does not imply rational utterance in behalf of religion, but the frantic violence to which the prophets so often resorted in their vehement dances and weird exercises. So Saul acted, and either with deliberate malice or with sudden and uncontrolled fury hurled his javelin at the young man standing near. That David was attempting to sooth him with his music was no help. The king was mad with anger and brooding jealousy, and David's life was in deadly peril. How easily, but for that Providence which orders events in mysterious harmony with His will, might the life of Israel's greatest warrior of the early age have been cut down, and the light of the nation quenched.

The Breach With David.

The event must have taught David his peril, and hastened his departure from the little court of Saul. Very soon we find him roused on the very night of his marriage to the king's daughter, to seek protection among his own clan in the south. Saul had driven from his side the man who could have done more than all others to sustain the tottering throne. Henceforth there could be only increasing distance between the two. Saul must decrease and David increase. *Dail Readings.* M., David's enemy, 1 Sam. 18:1-16; T., David in danger, 1 Sam. 19:1-10; W., David and Samuel, 1 Sam. 19:18-24; T., Envy forbidden, Rom. 13:8-14; F., Evil of envy, Jas. 4:1-12; S., Freedom from envy, 1 Cor. 13:1-15; S., Mercy to the believer, Isa. 26:1-11.

The Prayer Meeting.

What Does God Require of Men? Topic August 19. Micah 6:6-8; Ps. 16, 17; 51:17-17; Matt. 23:28.

Silas Jones.

I suppose that every sin known to man has been committed in the name of religion. Cruelty, violence, deceit, fraud, envy, murder, fratricide, and blasphemy have been justified on the ground that they were for the greater glory of God. If one is astonished and perplexed that religious sanction should be sought for foul deeds he will have to seek relief in a study of the ideas of religion that have been and are accepted as true. The thug had a religious reason for murder, the Spanish Inquisition had in its service men who sincerely believed they were doing the will of God when they tortured heretics and those suspected of heresy. The wrongs that are today committed by church members are not necessarily the fruits of hypocrisy; they may be due to mistaken notions of what God requires. Some abstract doctrine exalted above its merit will often be found to explain seemingly conscienceless conduct. We all need to ask ourselves frequently what is central in religion and to form the habit of testing our lives by this central truth, rather than by inferences from it.

Justice.

Does the Czar of Russia think he is just to his subjects? He probably does. But can a despot know what justice is? It is to be doubted that he can. The death rate among children in Moscow is three times that of London or Paris. The people have something to say about their rights in England and in France; in Russia they are told what they must do and what they may have, by the agents of the autocrat. When Moscow governs itself, the death rate will be much lower. The bigotry and inhumanity that have marched under the banner of Christianity have their explanation in religious despotism of one sort or another. The ecclesiastical or dogmatic autocrat is ignorant of the needs of his subjects. He forbids them to think and act as they must think and act if they are true to themselves. Democracy in religion is as necessary as democracy in government. We are just to men when we think with them, not when we think for them.

Kindness.

It is all very well to remind ourselves of the kindness that moves the surgeon to inflict pain in order to remove disease. Painful operations are frequently required to remove diseases of the affections and of the will. It is the part of wisdom to submit to moral

*International Sunday school lesson for August 16, 1908. Saul Tries to Kill David, 1 Sam. 18:6-16. Golden Text, "The Lord God is a Sun and Shield," Ps. 84:11. Memory verses, 14-16.

surgery when a serious malady threatens the moral life. But let kindness be kindness and not irritability. We may often try to correct our neighbor, not because he is wrong, but because his opinion is disagreeable to us. We are not always in sympathy with him when we say we are. We do not like him and consequently we are anxious to condemn every opinion he holds. It is positively distressing to discover that he is in accord with us in certain beliefs, for we take pleasure in calling his attention to his stupidity and perversity. We must come back to our principle of democracy again. We must feel with men. Amid all the differences of race and tradition, there is a common human element about which the friendly feelings can gather.

Humility.

Coarseness and dullness favor pride. The proud woman imagines that she belongs to a higher order of being than that of the woman in the slums. But the germ from the crowded, filthy quarters of the poor destroys her child, and the proud woman, if she is intelligent, sees that, after all, she is not far removed from her poorer sister. Weakness is characteristic of all that is human. The limitations of thought are painfully evident to the greatest mind. The saint must daily confess his sins. The philosopher Kant spoke for all noble minds and hearts when he said that two things filled him with increasing awe: the starry heavens above and the moral law within. The wisest has made but a beginning in knowledge and the holiest man is taking his first steps in goodness. We shall not outgrow our feeling of humility unless we outgrow common sense and the desire to do right.

Christian Endeavor Lesson.

A SEA SCHOOL.

It is impossible to sail on the sea or spend our time by its boundless shore without being impressed with the thought that there is a divine and mighty Hand controlling this wonderful expanse.

In the early morning, at noonday, and at even-tide when all is calm, the waves seem to whisper, "God is good."

In the tempest, when man realizes his weakness and helplessness, then we hear the mighty billows thundering in deep-toned voice, "The Lord, He is God."

As we consider the sea, His handiwork, we get a clearer vision of God; of His grace in the calm, His power in the storm, and, in the rising and falling tide, so gentle and yet so ceaseless, His love and mercy, which is deeper, broader and more wonderful and sure than the tide.

God commands the waves, and they obey His will. He stirs the deep from a calm to a mighty activity.

It is the same almighty Father who commands Christian Endeavorers everywhere to "go up and possess the land."

Now, therefore, we are ambassadors for Christ, on the King's business, and therefore must hasten.

Truly He is calling us to great and glorious activities, and we should study to do His will even as the winds and the sea obey Him.—S. E. Sisco in C. E. World.

QUOTATIONS FOR COMMENT.

God of the sea,

Majestic, vast, profound,

Enlarge my bound—

Broader and deeper let me be.

—Maltbie D. Babcock.

Grace is the breeze that fills the sails, my compass is faith, and my pilot Christ.—Tholuck.

I hope to see my Pilot face to face

When I have crossed the bar.—Tennyson.

The calm sea says more to the thoughtful soul than the same sea in storm and tumult. But we need the understanding of eternal things and the sentiment of the infinite to be able to feel this.—Amiel.

I love to wander on Thy pebbled beach,

Marking the sunlight at the evening hour,

And hearken to the thoughts Thy waters teach,—

Eternity—Eternity—and Power.—Barry Cornwall.

Other references: Ps. 24:1, 2; 33:7; 42:7; 65:5; 89:9; 95:5; 139:9, 10; Prov. 8:28-30; Isa. 51:10; Mic. 7:18; 1 Cor. 10:1, 2.

FOR DAILY READING.

Monday, Aug. 10—God controls the sea, Exod. 14:15-21; Tuesday, Aug. 11—Christ calmed the sea, Matt. 8:23-27; Wednesday, Aug. 12—The sea praises God, Isa. 24:13-15; Thursday, Aug. 13—Seafarers in His hand, Acts 27:21-26; Friday, Aug. 14—The sea God's instrument, Jonah 1:12-15; Saturday, Aug. 15—The sea God's school, 2 Cor. 11:23-27; Sunday, Aug. 16—Topic—Lessons from the sea, Ps. 107:23-32.

Save the Pieces!

By Charles Frederic Goss, D. D.

Little Betty had never attended a school of pedagogy, but she was a most accomplished teacher, all the same.

One of her finest lessons was indelibly stamped on her mother's mind in the following very original manner:

She had a bisque dolly by the name of Mopsy, which she loved with a devotion too deep for words. But one day, horrible to relate, she dropped her on a hardwood floor! Of course there was nothing left of her lovely head but a mass of unrecognizable fragments, and as the puppy came along at that very instant and tore her body limb from limb, the poor simulacrum was not one whit better off than as if it had gone through a sausage mill or a threshing machine.

Betty was stunned. She imitated the example of Rachel and wept, refusing to be comforted.

But, thank God, the sorrows of childhood are as brief as they are bitter. After her grief had spent itself, she gathered up the fragments, seeking them with a care that reminded me of Milton's description of "the sad friends of Truth," who, after she had been hewed into a thousand pieces and scattered to the four winds, imitated the careful search that Isis made for the mangled body of Osiris, and went up and down gathering up limb by limb still as they could find them."

All the most important portions of the shattered anatomy having been recovered, little Betty carried these confused fragments in her arms, and sang to them as lovingly as if they still retained their identity. They were much harder to handle, however, than in their entirety, and she kept dropping them on the floor until her mother, seeing her troubles and touched by her devotion, gave her a little basket, in which she put them all very tenderly, and afterward fed them and washed them and put them to bed with no apparent idea that a doll in a thousand pieces was any less a real doll than when knit together and compacted into a single organism.

At first her mother smiled, and then she grew sober and finally cried—for a sort of parable or allegory began to take shape before the eye of her mind.

"The darling!" she said to herself. "See how she values fragments! When my treasures break it's little enough comfort I get out of the pieces. I must have the whole of things or nothing. One after another my castles in the air have fallen to the ground and broken, and I have utterly despised their ruins. Because life has not been altogether what I dreamed, I have rejected with contempt what little portions of it have been rescued from the debris. But look at little Betty! Profound philosopher, sublime savant! A tiny fragment is better than nothing. A basket of pieces has some value, even though the original whole has disappeared. I'll save the pieces after this. I'll gather up the fragments into baskets. A half loaf is better than no loaf at all.

She rushed up to the top of the staircase where Betty sat singing her fractional babe to sleep, took her in her arms, kissed her, called her sweetheart, darling, teacher, guide, and a score of other beautiful names.

Save your pieces!

It's an old and true saying that any whole is a little more than equal to the sum of all its parts. After Humpty Dumpty has fallen, all the king's horses and all the king's men cannot put Humpty Dumpty together again. Of course your hopes have been dashed. Of course your plans have been shattered. Of course your existence has lost its completeness. But, child, are there no values in the fragments? Pick them up. Restore them to their original shape as nearly as possible; or, if they are incapable of restoration, put them in a basket. Your family circle has been broken? Well, one is gone, or two or three, but there are some left. Your fortune has been dissipated? Yes, but gather up the fragments and start again. Your health has been shattered? True, but one lung or one leg is better than none.

Then—save the pieces!—Sunday School Times.

With The Workers

C. E. Chambers began a tent meeting at Redding, Iowa, last Sunday.

The cause in Abilene, Tex., is prospering under Geo. H. Morrison as pastor.

The Sunday school is growing splendidly in Delta, Iowa, where W. B. Wilson is minister.

F. B. Elmore is encouraged by frequent additions to the church in Russellville, Ark.

J. O. Shelburne and his helpers are leading in fine evangelistic services in Fort Dodge, Iowa.

The brethren in Missouri Valley, Iowa, have secured W. J. Lockhart for a meeting next month.

E. E. Mack, minister in De Soto, Iowa, is enjoying a vacation with his family at Algonac, Mich.

W. T. Fisher, pastor in Clarinda, Iowa, finds time to act as secretary of a very successful local chautauqua.

The congregation in Belton, Tex., is making plans for a new church house. W. M. Williams is the minister.

H. H. Utterback visited the church in Estherville, Iowa, recently, with a view of becoming the pastor in that place.

Robert Copeland of Chanute, Kan., has begun preaching and will go to college this fall to begin studies for the ministry.

The church building in Fayette, Mo., where Raymond Helsler is the capable minister, has been repaired and redecorated.

J. D. Hull, pastor in Mishawaka, Ind., and his people are proud of the excellent record that is being made by the Sunday School.

Evangelist James Sharrett of Kansas City, is holding tent meetings in Texas. He is now at Paradise and will go this month to Bowie.

J. J. Bare, pastor in Findlay, Ill., is enjoying his vacation this month. He is leading this congregation in a vigorous work.

J. R. Jolly has been called as assistant pastor of the Sterling Place Church, Brooklyn, N. Y. He will study in Columbia University.

Evangelist D. D. Dick and wife have ended a meeting for the Wabash Avenue Church, Akron, Ohio, which added much strength to the congregation.

C. A. Vannoy has been called to remain another year at Ellston, Iowa. Ira E. Carney will help the pastor in a meeting to begin late this month.

Frank E. Herthum is pastor of a union church in Seattle, Wash., which has been given a good lot and will erect a building for an institutional work.

Otis McDaniels, the pastor, had the help of F. H. Cappa in a meeting at Portland, Ind., which so stirred the congregation that a new house of worship will be built.

E. C. Nicholson, pastor in Redwood Falls, Minn., helped Pastor J. I. Carter in a meeting at Ladysmith, Wis., which resulted in forty-three additions to the church.

A. F. Van Slyke, minister in What Cheer, Iowa, has moved into the commodious parsonage recently bought by the congregation. Work is progressing on the new church house in that place.

Miss Mattie Pounds will spend Sunday, August 16, with the church at Lubec, Maine, on her way to the Maritime Provinces, where she will spend a few weeks in behalf of the children's missionary work.

In the first eight days of the meeting in Latham, Kan., conducted by Evangelist Edward Clutter, there have been nineteen additions to the church. The evangelist has some open dates for fall meetings.

J. W. Kerns, minister at Carbondale, Ill., will spend his vacation at Marble Falls, Texas. He will conduct a ten days' meeting and dedicate their new church building Lord's day, August 16. He will also officiate at the dedication of the new church building at Hurst, Ill., the first Lord's day in September.

The Christian Publishing Co. has issued in neat form the excellent addresses of Dr. Charles Hastings Dodd of Baltimore and Frederick W. Burnham of Springfield, Ill., on "Closer Relations between Baptists and Disciples. These addresses were delivered at the last Congress of the Disciples. They should have the fullest circulation among our people.

C. R. Stauffer has entered upon his second year with the Rowland Street Church of Syracuse, N. Y. There were four confessions recently at the regular morning service. A new site has been purchased upon which a new house of worship will eventually be erected. At present the church is actively engaged in a campaign to pay for the lots by September 1. On account of the growth of the Bible School it has become necessary to divide the school and hold two sessions, one for adults and the other for children.

SUNDAY SCHOOL PLANS IN EL PASO, TEXAS.

Five took membership with the congregation Sunday and two the Sunday before.

The ideal of Bible School teaching is being raised in the city. The Christian Church has a training class with an enrollment of fifty. The superintendents of the schools of the city are offering at the Y. M. C. A. a course in pedagogy in connection with the current lessons, which every teacher is required or urged to take. The plan is this, a head teacher teaches ten teachers who teach all the other teachers in groups according to the grade of pupils they teach. A bibliography of the best books is supplied through the public library. Already good results are seen.

H. B. Robison.

CHICAGO CHRISTIAN CHURCHES AND PASTORS.

Armour Avenue, 3621 Armour avenue (colored); F. C. Cothran, 3613 Calumet avenue.

Ashland, Sixty-second and Laflin street; F. C. Fitcher.

Austin, Pine and Ohio streets; George A. Campbell, 5815 Superior street.

Central, Kimball Hall, Wabash avenue and Jackson boulevard; Z. T. Sweeney.

Chicago Heights; W. S. Lockhart, Chicago Heights, Ill.

Douglas Park, Turner avenue, near Ogden

Englewood, Sixty-sixth place and Stewart avenue; C. G. Kindred, 6421 Stewart avenue. Evanston, Asbury avenue and Lee street; O. F. Jordan, 1002 Asbury avenue, Evanston, Ill.

Garfield Boulevard, Aberdeen street, near Fifty-fifth street; Clarence Rainwater, University of Chicago.

Harvey; W. E. Endres, Harvey, Ill.

Hyle Park, Fifty-seventh street and Lexington avenue; E. S. Ames, 5722 Kimbark avenue.

Irving Park, Forty-third avenue and West Cullom street; W. F. Rothenburger, 2600 Lowell avenue, Irving Park.

Jackson Boulevard, 1010 Jackson boulevard; Parker Stockdale, 1164 Congress street. Logan Square, O. A. Harding, 1217 Ashland Block, Clark and Randolph streets.

Maywood; Victor F. Johnson, Maywood, Ill.

Memorial, Oakwood boulevard, near Cottage Grove avenue; Herbert L. Willett, 389 East Fifty-sixth street.

Metropolitan, Oakley boulevard and Van Buren street; C. R. Seoville and A. T. Campbell, 848 Jackson boulevard.

Monroe Street, Monroe and Francisco streets; C. C. Morrison, 1619 Jackson boulevard.

Oak Park, Armory Hall; J. C. Mullins, 309 Wisconsin avenue, Oak Park, Ill.

Sheffield Avenue, Sheffield avenue and George street; W. F. Shaw, 1316 George street.

South Chicago, Ninety-first street and Commercial avenue; A. J. Saunders, University of Chicago.

West End, Forty-second street and Congress streets; C. M. Kreidler, 2101 Gladys avenue.

West Pullman, Wallace avenue, near One Hundred and Nineteenth street; Guy I. Hoover, 11,915 Lowe avenue, West Pullman, Ill.

A man is made by his friends.—W. A. Parker, Emporia.

R. R. TELEGRAPHER

Increases Ability on Right Food.

Anything that will help the R. R. Telegraph operator to keep a clear head and steady nerves is of interest to operators particularly and to the public generally.

As the waste of brain and nerve cells in active work of this kind is great, it is important that the right kind of food be regularly used to repair the waste.

"I have used Grape-Nuts," writes a B. R. & P. operator, "for the past six or eight years, daily, buying it by the dozen pkgs.

"A friend of mine, a doctor, who had been treating me for stomach trouble and nervous exhaustion, recommended me to leave off so much meat and use fruit and vegetables, with Grape-Nuts as the cereal part of each meal.

"I did so with fine results and have continued Grape-Nuts from that time to the present. I find in my work as R. R. Telegrapher that I can do more work and far easier than I ever could on the old diet.

"To any man who is working his brain and who needs a cool, level head and quick action, I recommend Grape-Nuts, from long experience." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

FROM NEW ORLEANS.

As chairman of the Dixie Welcome committee, to which has been assigned the pleasant duty of extending a regular old-fashioned Southern welcome to all delegates and others who attend the great International Christian Missionary convention of the Churches of Christ to be held in New Orleans from October 9 to 15, I want to request a little space in your valuable publication to extend in advance an invitation and a welcome, and to urge every pastor, every elder, every deacon, and every church member, every Sunday school superintendent, teacher and pupil to come to New Orleans in October and help us make the 1908 convention the greatest gathering of the Disciples of Christ ever held in this country.

This is what we are all working for, and it is what we intend to have—the greatest convention in the history of our churches. And too many cannot possibly come. There will be welcome enough to go around, no matter how vast the attendance. The more the better and the greater your welcome. Hundreds are already planning to come and we want you (Brother and Sister Reader of this communication) to understand that this is a personal invitation to you, and that a personal welcome will be extended to you; and that by coming you, your family and your church will be benefitted in every possible respect.

A trip to New Orleans! The very thought is full of enthusiasm. Do you realize what it means, aside from the convention? That, of course, is the paramount issue, and that is what you want to come for, primarily; but there will be ample time for each and every visitor to enjoy the many, many points of interest in this quaint old southern city, abounding in history and romance.

Who could fail to enjoy a trip through the picturesque old French and Spanish portion of the city, "Le vieux Carre," dating back to the days of old? One might spend days and weeks in this interesting section of New Orleans, and still find much that is of great interest; although in a few hours' time many interesting points may be visited, such as the old St. Louis cathedral, which as a church site dates back to 1718; the Cabildo (1795) wherein the early governors administered the affairs of the province, and in which was signed the transfer of Louisiana from France to the United States; the famous old "Place d'Arms" (now Jackson square), where the French and Spanish soldiers were accustomed to parade and drill; the Pontalba building, erected as residences for the grandees and their families; the world famed French market; the Bank of Louisiana, established in 1804; "Old Haunted House" of Mme. Lalaurie; rendezvous of the Pirate Lafitte; the lugger landing, at which the oyster luggers discharge their cargoes; the old Spanish arsenal of the ancient Spanish barracks; the famous old hotel Royal, so full of ante-bellum recollections, and many other places of great interest to the visitor, too numerous to mention.

Aside from the historical points, there are many other places which you will find it to your interest to visit, and which will make your trip well worth while, such as the United States mint; Jackson Barracks

where the coast artillery assigned to the defense of the Mississippi is located; the Cotton Exchange which controls to a large extent the movement of the south's greatest staple; the Sugar Exchange; the great river front with its miles of fine docks and wharves, lined with ocean steamers, as well as the big Mississippi steamboats; the largest sugar refinery in the world; Chalmette, the site of the battle of Orleans; quaint curio and antique stores; the beautiful public parks, unexcelled anywhere in this country; West End, Spanish Fort and Milenberg, pleasure resorts located on Lake Pontchartrain; and last, but by no means least, the finest cafes in America.

Who does not enjoy a good meal? Ask the blase globetrotter, he who has covered the entire world in his travels, who has feasted in the cafes of Europe, tried the banquets of the Orient, partaken of the frugal repast of the Alaskan and the spreads of tropical dainties: "Where, in all your journeys, did you find the most delicious cooking?" And nine times out of ten, whether he be an epicure or a gourmand, or simply a man with a healthy appetite and who knows what is good, the answer will be "In New Orleans!" Here will be found every delicacy you can wish, prepared in any style desired, genuine Creole cooking cuisine a la Francais, a la Allemande or a la Italienne, quaint and interesting cafes, modern and handsome restaurants; with service par excellence.

And with it all a hearty southern welcome! Who can resist it? Surely not those who have once partaken of New Orleans hospitality; and to those who have not been so fortunate, let me give a word of advice: Don't, by any means, miss this opportunity to visit the Crescent City, metropolis of the south, the Paris of America!

Jas. L. Wright,
Chairman Dixie Welcome Committee.

MORE TIME FOR SLEEP.

Want of sufficient sleep is a potent cause of irritability, inaccuracy of work, nervous disturbance and breakdown. This was the undisputed verdict of physicians at the recent meeting of the British Medical Association at York, England. Young children, they said, by want of sufficient sleep often lay the foundation for nervous diseases which tax the skill of physicians in after years. Dr. T. D. Acland said that mental and bodily inefficiency of school children was caused by over-pressure and deficient sleep, which produces similar effects to the tobacco habit. Of twenty-nine experts connected with public schools, eleven named ten hours as the minimum time for pupils to sleep, fourteen named nine to ten and one-half hours, and four thought nine hours might suffice. It was agreed that adults who work need more sleep than did those of the last generation, because they live at a faster pace. Hard play does not recuperate for hard work. Exercise taken from time required for sleep exacts double reparation. Old people may retain their vigor long by taking a nap after luncheon, or whenever they are so disposed. "No harm," said an eminent practitioner, "is likely to follow in these strenuous days from the advice to take as much sleep as is desired."—Ex.

A PRAYER.

By "A Veteran Pastor."

Lord, purge my heart from inbred sin,
And bid thy Spirit reign within;
All my debasing follies cure;
Correct my faults, and make me pure.

Let no indulged infirmity
Become a trap to torture me;
Let no entangling sins ensnare
And drag me down to black despair.

Defiled by sin's unholy touch,
And fast in Satan's venom'd clutch,
I cry to Grace to rescue me;
Stretch out thine hand and set me free!

SHE TOLD IT TO HER CARD CLUB.

The little lad who was the joy of the household had been regularly to Sunday school. He had caught some ideas from the lessons to which he listened, and was struggling to relate them to his own life and its environment. Doubtless he had thought frequently of problems which big folks imagine boys never face.

In serious mood he came to his mother one day.

"Mamma, were you on earth when Jesus was here?"

"Why no, of course not, laddie. What ever put that idea into your head?" And she proudly caressed the sober face.

"Well, did you ever see Jesus?" he persisted.

"No, I never saw Him as people did who lived then."

After a time the questions continued: "Is Jesus ever coming again, mamma?" he queried.

"Yes, I think so."

WONDERED WHY.

Found the Answer Was "Coffee."

Many pale, sickly persons wonder for years why they have to suffer so, and eventually discover that the drug—caffeine—in coffee is the main cause of the trouble.

"I was always very fond of coffee and drank it every day. I never had much flesh and often wondered why I was always so pale, thin and weak.

"About five years ago my health completely broke down and I was confined to my bed. My stomach was in such condition that I could hardly take sufficient nourishment to sustain life.

"During this time I was drinking coffee, didn't think I could do without it.

"After awhile I came to the conclusion that coffee was hurting me, and decided to give it up and try Postum. I didn't like the taste of it at first, but when it was made right—boiled until dark and rich—I soon became very fond of it.

"In one week I began to feel better. I could eat more and sleep better. My sick headaches were less frequent, and within five months I looked and felt like a new being, headache spells entirely gone.

"My health continued to improve and to-day I am well and strong, weigh 148 lbs. I attribute my present health to the life-giving qualities of Postum."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellbeing" in pgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

"And if He comes, will you be glad to see Him?" said the boy.

"Yes, we shall all be glad to see Him."

Again the little questioner is absorbed in meditation. He is engaged in the disturbing and difficult task of relating conduct to profession. Where they fail to match, who shall say he is too young to understand the meaning of deficiency in conduct. How oft are men judged by "their large professions and their little deeds"!

Almost relentlessly the unconscious child pursues the mother. "If Jesus should come to our house, would you stay at home to meet Him?"

"Of course," she answered abruptly.

"But, mamma, suppose He should come on the day your card-club meets, would you stay at home to see Jesus?"

Not only is it true that "a little child shall lead them," but often does a child lay bare the predominant passion of a parent's life. Stripped of all disguises it stands out in all its naked ugliness and pretense. Then men and women would gladly conceal its hypocrisy and silence the messenger whose surgeon-hand laid open the disease within. We forgive the child his innocent frankness when we might be tempted to carry a hostile spirit toward the one who was older. Thank God for these sweet, keen, and kind mes-

sengers who come to measure and bless our lives.

The mother immediately began to see what had first place in her life. In theory and sentiment Jesus Christ was Lord and King. In practice He received the fag-end of her time and ability. Before the members of her card-club the next day she confessed that nothing had so stirred her conscience as the child's straight question. Was it worth while, this passionate rush for pleasure? Was there no other employment, helpful to humanity, that would yield a day's pay of satisfaction? Could she justify the use of her energy to please herself alone? Liberty to do as she pleased was obligation to do as she

ought. Christ pleased not Himself. A great vision of larger service came to this card-engrossed mother.

Would God the vision splendid might come to many another life, rich in power but dissipated in practice! The Christian stewardship of leisure is as high and holy a duty as the stewardship of wealth. "Time is the stuff that life is made of," and life is the index of destiny. Who dares to spend the forces of eternity upon the transient phantoms of time?—Selected.

Conversion is not a one-time event, but an all time process.

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VALUE OF LABOR-SAVING DEVICES.

When McCormick built his first hundred reapers in 1845, he paid four and a half cents for bolts. That was in the mythical age of hand labor. Today fifty bolts are made for a cent. So with guard-fingers: McCormick paid twenty-four cents each when James K. Polk was in the White House. Now there is a ferocious machine which with the least possible assistance from one man cuts out thirteen hundred guard-fingers in ten hours, at a labor cost of one cent for six. Also, while exploring one of the Chicago factories, I came upon a herd of cud-chewing machines that were crunching out chain-links at the rate of 56,000,000 a year. Near by were four smaller and more irritable automata, which were biting off pieces of wire, and chewing them into linchpins at a speed of 400,000 bites a day.

"Take out your watch, and time this man," said Superintendent Brooks of the McCormick plant. "See how long he is in boring five holes in that great casting."

"Exactly six minutes," I answered.

"Well, that's progress," observed Brooks. "Before we bought that machine, it was a matter of four hours to bore those holes."

In one of its five twine-mills—a monstrous Bedlam of noise and a wilderness of fuzz, which is by far the largest of its sort in the world—there is enough twine twisted in a single day to make a girdle around the earth.—Everybody's Magazine.

HAVE YOU CHURCH MEMBERS IN LOS ANGELES?

The Church Federation of Los Angeles serves as a Clearing House for Churches of all denominations. If members of your church move to this city, write or send their name and address, and denomination to which they belong.

Address **CHURCH FEDERATION OF LOS ANGELES**, Los Angeles, Cal.

The names will be put in the hands of the pastor of their denomination, nearest the address given.

Strangers come to us in multitudes, help us shepherd them.

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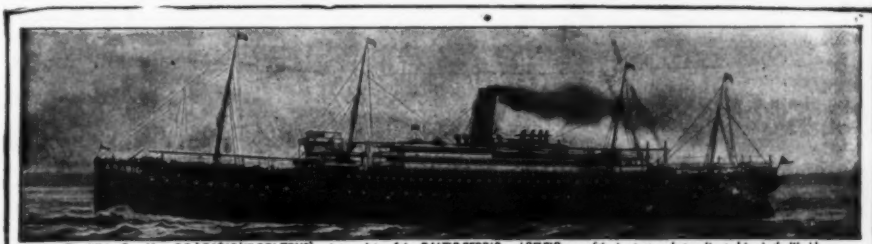
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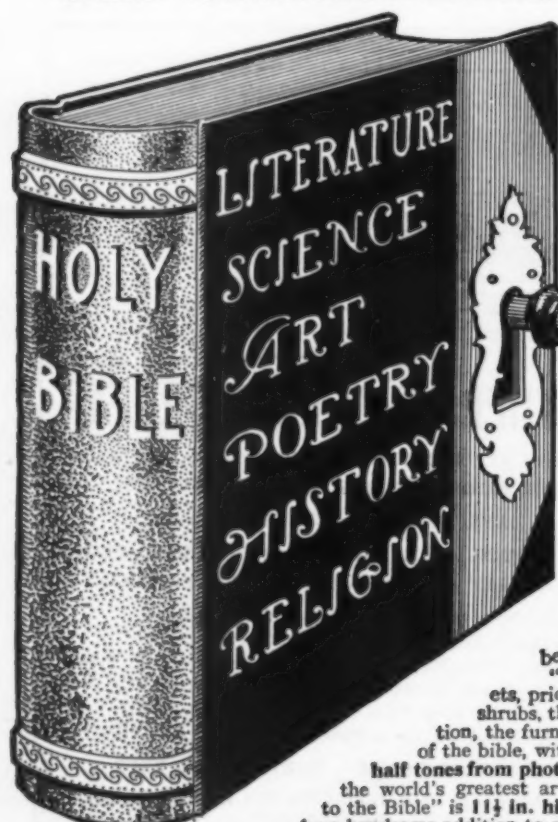
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